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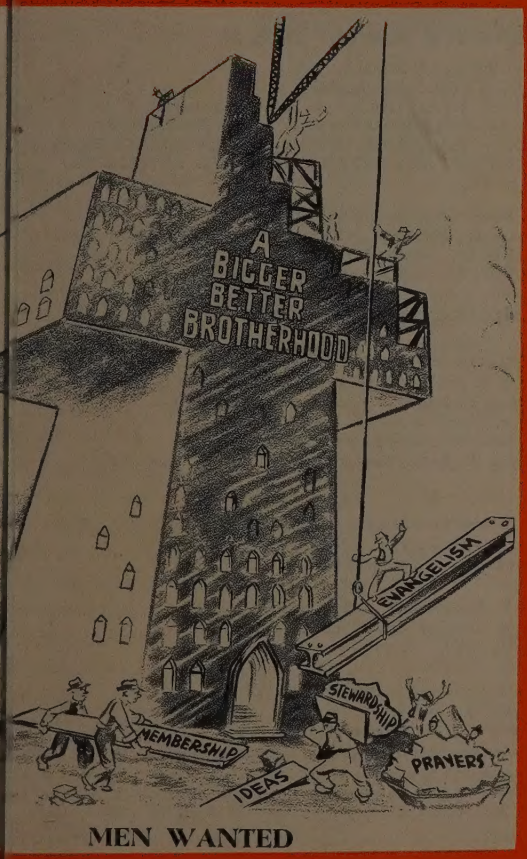

MEN WANTED

September

1954

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 35
No. 9

Subscription
$1.50 a year

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LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

Wanted — Good Providers!

by

HARNER
MIDDLESWARTH

Ed cares for his family — but

SEVERAL MEN were talking about a man not present in their group. "Ed provides well for his family," one said, and the others agreed with him.

What they meant was that Ed gives his family a nice house with all the modern appliances and gadgets, a shiny new automobile, good food, recreation and vacation trips, and liberal amounts of spending money.

Yes, Ed is a good provider — but let's talk a bit to Ed himself.

"Ed, what do you do to keep your community a good place to live in?"

"Me," answers Ed. "Well, I pay my taxes, I keep my house in good condition, and I contribute to the fire company and my church. I don't do anything else, because I believe it's the duty of the people we elect and employ to keep things going right in the community. I don't bother with such things."

"Ed, the papers recently reported several crimes and some juvenile delinquencies in your area. What do you know about them?"

"I don't pay much attention to such things," says Ed. "I'm busy with my work and my family. I can't be getting excited about every little nest of hoodlums that comes to light. That's what we got cops for — to run those things down."

"But Ed," we say, pressing him further on this point, "there is no adequate recreation for young people in your area. Don't you think something should be provided so the chances for delinquent actions are lessened? Don't you think the 'joints' in your community ought to be cleaned out?"

"Well, I take care of my children's recreation, and if other parents would do the same we wouldn't have trouble with delinquents," says Ed. "And about the 'joints'—I suppose we have to expect some of those will always be with us."

"How are your children doing in

The Rev. Mr. Middleswarth is an associate secretary, in charge of weekday education, for the Board of Parish Education.

school, Ed?" we ask.

"They're passing their grades so I don't worry about them. If they don't get passing grades I call the principal and raise a bit of cain. We pay teachers to get the kids through school!"

"Ed, we see your children in Sunday school. Are they learning what you think they should be learning about the Christian way of life?"

"I don't know anything about that," says Ed. "I send them to Sunday school, and I suppose they get what they ought to get. I don't have time to snoop around and check on them; I wouldn't know what to look for anyway. The pastor and the teachers ought to know what the kids ought to have, and then give it to them."

Does Ed provide well for his family? Yes, in a certain way, but in the large, deep ways of life he does nothing for them.

Ed lives in our community — on our street. In fact, *maybe we are Ed!* We can be sure Ed is the name when we leave it up to others to carry all the responsibilities of the community, the schools, and the church.

Let's look at the educational responsibilities in our church and see who ought to be doing something about them. This month is a good time to take inventory of our church's educational stock, for it is Parish Education Month.

Who ought to provide for good religious education in our church? All of us. Not just the pastor and the church school leaders.

Of course a proper parish program of religious education must get its start with the pastor and the church council. If either of these does not take active, responsible leadership in religious education, then they "leave it up to others" — and their name is Ed!

Parents, too, have heavy responsibilities here. Religious education must begin in the home and continue to be stressed there throughout the life of the family. But parents must also be interested in and alert to what goes on in all the church schools. It is not enough for parents to see their children go to Sunday school regularly. They must know what goes on there. If it meets with their approval, they must help keep the program strong. If it does not meet their approval, then they must seek out leaders and other parents and discuss in frank, Christian way what is wrong and how it shall be made right.

Parents should seek meetings with educational leaders in the church. They ought to know what their children are being taught, what parents can do to help the church school teachers, and what parents and children can do together to learn the truth about God and the Christian way of life.

When parents do not seek to know these things, or fail to be active in religious education in their homes, or do not readily co-operate with church school leaders, then we have Mr. and Mrs. Ed personified in them.

But some of us are not members

t the church council, parents, or hurch school leaders. So we can ave religious education in other ands, can't we?

Not at all! We are part of the com- unity of Christian believers, and e have certain inescapable respon- bilities. Some of these responsibil- ies we must carry out as individ- als, others must be carried out in o-operation with other Christians.

As individual Christians, each one as the personal responsibility to arn the fundamentals of Christian ith and practice them in everyday ving. Then each one has the con- nuing need to keep on learning as ng as life lasts — else the spirit ecomes emaciated and unable to elp a man be more than a mere an. To keep learning means one ust take himself where instruction kes place. That is in the church chools and church-affiliated groups. ne usually does not grow in educa- ion apart from the educating group.

In co-operative projects of educa- ion we have the responsibility to ork with others to propagate our ith, to educate the young, to evan- elize the world. The place to begin is wide work is right in our own arish. There, by reverent worship, iscussion groups, establishing proper chools, giving real financial support, y personal study and witness we can ake excellent spiritual provision or our church family, and then open oors to wide service to our fellow en.

Specifically, what can we men do ere and now to provide good reli- gious education for ourselves, our families, and our whole church family?

First, we ought to give some seri- ous thought to what we want for our spirits. This should be done in per- sonal, private thought, and in serious discussion with other men.

Next, we can list what we have already that offers us good help in the life of the spirit.

Third, we should make a list of the things we need but do not have for a total program of Christian educa- tion.

Fourth, we must work with, get behind and push those who are in positions of leadership until we all arrive at better ways of doing things.

One of the best ways of finding out just where we are, and where we ought to be in religious education is through the evaluation service of the Board of Parish Education. The Board, if invited, will help us survey all our work, and report on where we should expand and improve our work. This evaluation service has been an eye-opener for hundreds of parishes in the past two years.

Each year in our church September is called Parish Education Month. It is the time when church schools, as well as public and private schools, are getting into the swing of a new year's study and work. The Board of Parish Education annually prepares outlines, directions, and suggestions of what and how we can provide for the new year's work in education. A free packet of helpful materials is sent to all pastors, deaconesses, parish

workers, and Sunday school superintendents. This packet is mailed in early summer so plans can be laid before September arrives.

Here are some specific suggestions the Board gives for improving our work this year. Why not find out how many are being carried out this year in your church?

1. Hold a workers' conference and work out a total program of education. Use the Board's free folder, *A Total Educational Program for the Congregation,* to guide discussion.

2. Arrange a total program for children by following the new Children's Program.

3. Consider and arrange a total program for youth.

4. Set up a total program of education for adults.

5. Develop a program of leadership education.

6. Develop and observe a Youth Sunday program for September 19, 1954.

7. Arrange for Promotion Day programs and the induction (installation) of officers and teachers on September 26, 1954.

Ed? We have him in our community — in our church. He's a good provider as far as he goes, but he doesn't go far enough. Let's help Ed —and maybe we'll help ourselves.

●

Be Alert

by PHARES G. BEER

THE SEPTEMBER, 1953, issue of *Lutheran Men* carried an article, "To Sign or Not to Sign," in which we warned our pastors and friends against signing petitions in behalf of Communist or subversive schools, organizations or propaganda.

The July 11, 1954, issue of the New York *Herald Tribune* carried an article, "Clergymen Still Fall for Party Propaganda," by Herbert A. Philbrick, who served for nine years in the Federal Bureau of Investigation as a counterspy in the ranks of the Communists, in which article some of the same material is quoted that appeared in our article of last September. This article states that 197 ministers, teachers, lawyers and others signed petitions appealing to Attorney General Herbert Brownell Jr. to excuse a private Marxist institution from registering under the provisions of the McCarran Internal Security Act of 1950. In this article Mr. Philbrick gives the full names of 24 ministers and rabbis from 13 states of the United States and one province of Canada who signed this petition. The states listed are from Maine to California. This clearly reveals the breadth of territory of these signers.

You ask what is the Jefferson

chool of Social Science. We quote he answer from page four of its own ummer catalogue: "The Jefferson chool is a school for all working eople, Negro and white. It is dedi- ated to meeting their needs and ad- ancing their interests. It is open to veryone, regardless of color or na- ionality, creed or political belief— o matter how much or little their revious schooling. Since its found- ng in 1944 it has had more than 100,- 00 enrollments."

"The Jefferson School is a Marxist chool. It serves youth and workers n shop and office, housewives, stu- ents and professionals. It is con- erned with educating them in their truggles for better living conditions, emocratic rights, peace and social- sm. It teaches Marxism as the phil- sophy and social science of the orking class.

"The Jefferson School seeks in its eachings to interpret the general aws of social movement, the nature f capitalist society and of socialism. t emphasizes the distinctive features f the development of the United tates, its democratic traditions, its ultural heritage, and the militant istory of the American working lass and the Negro people. Special ttention is given to the history of ur country and to the crucial devel- pments of the present day."

From page six of the same cata- ogue we quote: "The Institute of Marxist Studies is a special division f the (Jefferson) School designed to eet the need of active workers in he labor-progressive movement by providing a comprehensive, system- atic and integrated program of Marx- ist-Leninist studies."

The philosophy of this school gives the history of the major types of hu- man society as primitive communism, slave, feudal, capitalism and com- munism. The world began in com- munism with our first parents and we can only accomplish a perfect state by returning to communism.

The Jefferson School has long been one of the great training schools and recruiting grounds of the Communist party for spreading pro-Soviet and anti-American propaganda. As early as 1947 it was cited by the then At- torney General Tom Clarke as an "adjunct of the Communist party."

Despite this evidence, the school has been allowed to continue to oper- ate. No attempt is being made to close the Jefferson School either by the Justice department or any o'her government body. The school has been requested to register under the McCarran Internal Security Act of 1950 as an agent of a foreign power. The requirements of this act are that the school file an annual statement with the United States government, listing its principal officers and pro- viding a financial statement. The pro- visions of the act in no way touch upon what the group is teaching. The issue before the Subversive Activities Control Board, which has been con- ducting hearings concerning the Jef- ferson School, is not the right of Americans to conduct schools, but whether the school is a Soviet or- ganization operating under Commu-

nist discipline and supervision.

In the previous article in *Lutheran Men* we spoke of the director of this school as a graduate of one of our fine Christian colleges in Pennsylvania and a former foreign missionary in the Near East. We have been told that a number of disappointed foreign missionaries have allied themselves with the Communist cause after returning to our country.

While only a small number of clergymen have become Communist leaders, a much larger number of them have become party members, fellow travelers, espionage agents, party line adherents and unwitting dupes. Whether there are 7,000 of the latter or not we do not know. But 7,000 is less than three per cent of the Protestant ministers.

On April 1, 1951, a committee of the House of Representatives listed in a public report the names of 471 Protestant clergymen as participants in the Communist inspired "Peace Offensive."

In 1947 J. Edgar Hoover, director of the Federal Bureau of Investigation, testified before a House committee: "I confess to a real apprehension so long as the Communists are able to secure ministers of the Gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism."

A former Communist testified recently before an investigating committee that the party "planted" members in a theological seminary from which they graduated into the ministry.

On July 7, 1953, Representative Jackson of California showed his colleagues a bundle of petitions with over 100,000 signatures supporting a probe of Communist infiltration of churches.

On July 8, 1953, at a closed session of the House Un-American Activities Committee in New York several American clergymen were named as members of the Communist party by two former Communists, Benjamin Gitlow and Joseph Kornfeder. Representative Clardy of Michigan, acting chairman, said Mr. Kornfeder told how the party infiltrated the ranks of the clergy.

Bishop James Pernette Wolfe of the Protestant Episcopal diocese of Long Island states that he had known several ministers who were Communists or Communist sympathizers but estimates that probably 97 per cent of the ministers in his diocese are loyal Americans, leaving three per cent who might be classed as Communists, Communist sympathizers, fellow travelers or dupes.

The question is not the percentage of clergymen, lawyers, educators, union leaders, artists and others that are under the influence of communism, but what percentage of our leaders and people would embrace communism if the Kremlin were to come into power here overnight as the Nazi regime did in Norway.

uld the United States have a great leader like Bishop Eivind Berggrav and would all our religious groups support him as they did Berggrav if he defended Christianity, free enter-

prise and the American way of life? What percentage of our Protestant clergymen would be opportunists and accept communism and deny Christ's redeeming work and the Trinity, and accept gross materialism? Much of the anti-McCarthy propaganda is inspired and promulgated by Communist newspapers, Communists, Communist sympathizers, fellow travelers, espionage agents, stooges and unwitting dupes.

In his recent address to a joint session of both Houses of Congress, President Syngman Rhee of the republic of Korea said, "The destruction of the United States is the prime objective of the conspirators in the Kremlin." This same thought we heard expressed repeatedly by Englishmen and people in the Norse countries while traveling there shortly after the close of World War II.

Knowing these facts it is a serious matter when a minister of the Gospel signs his name to any ready-made and prepared petitions or statements of Communists or their inadvertent supporters. When the signature of a pastor appears on a document many persons are inclined to believe the statement is accurate and true. Do not sign a petition simply because the name of a prominent preacher already appears on the list of signers.

Because the Communists know the value of a pastor's signature, and not because they have any friendliness toward churches and ministers, they have maintained a continuing effort to obtain the signatures of clergymen for their false and malicious propaganda. Despite every warning, some pastors and Christian lay leaders still permit the prestige of their names and the names of their churches or church bodies to be used by the red network.

Education for Living

by EARL S. RUDISILL

We Can Learn

All normal creatures can learn. Even the little one-celled amoeba can learn to a small extent. All humans are able to learn, except the low-grade idiots, who are practically devoid of any mentality. Among normal people the capacity for learning varies widely — from the very smallest ability to that of a genius. In a popular way we refer to individuals as bright, average, or dull. Jesus also recognized these gradations among people in the parable of the talents.

There are various misunderstandings about learning. While there is a connection between ability to learn and the quality of memory one has, good memory and high intelligence do not always go together. Among the feeble-minded there are some individuals who possess extraordinary

memories — especially for certain things — but in other matters they are decidedly under par mentally. There are also some feeble-minded people who have remarkable capacity for dealing with numbers. They are human adding machines. But aside from that one ability they stand low in the intelligence scale. They are incapable of thinking or reasoning in the real sense.

Our ability to learn increases as we grow up. Older children learn better than younger ones; teen-agers learn more readily than children; and twenty-year-olds do better than teen-agers. Our full ability to learn is not reached until about twenty-two. Thereafter, according to Lorge's studies, the learning capacity remains about the same up into old age. There is this difference, however: as we grow older a little more time is required for learning. A good number of persons have learned new languages, new skills, and new modes of living at relatively late years. As long as interest is alive we may continue to change and grow. It is possible also for us to do some things to keep interest alive. Sometimes we hinder ourselves by allowing ourselves to slip into the wrong sort of habits.

Learning is, in a sense, changing, developing, improving. It has to do with one's whole personal make-up. Personality has as many sides as a diamond has facets. We can learn to know, to understand, and to handle all the mental processes in more efficient ways. This is the intellectual side of our being, and there are many things to be learned in this area. There are also some to be unlearned.

Our feelings and emotions are another field for learning. If we followed our feelings constantly, we would probably be in trouble most of the time. We can and must learn here too. Our first task is to learn to control our feelings and emotions as far as possible. It is just about impossible to achieve a complete control of them, but we can achieve a great deal if we persist. Then these feelings can be built into loves, loyalties, interests, worthy sentiments, wholesome attitudes, and ideals.

Behavior is another area in which we can learn a great deal. Learning requires effort, but we are strongly inclined to take it as easy as possible. So you and I go through life without developing all the skills and worthy types of behavior which are possible. It is almost entirely our own fault that we don't do better.

Furthermore, we can learn in the social realm — poise, grace, courtesy, politeness, co - operativeness, and leadership. We are able to develop appreciation of the finer things in life — good reading-matter, music, art, truth, beauty, and virtue. Moral and spiritual ideals are items which may be learned—both knowing them and possessing them. Our devotional practices, both private and public, have much to do with our spiritual advancement.

Yes, we can learn—in many realms. The way is open. What are we doing about it?

Atlanta Convention Committee Notes

Air view of Lutheran Church of the Redeemer, Atlanta Convention Church, showing buildings available for meetings, workshops, meals and banquet.

Georgia-Alabama Synod is Host to Brotherhood Convention

Although the 19th biennial convention of the ULCA Brotherhood will be held in Atlanta, Ga., in the Lutheran Church of the Redeemer, the Rev. J. R. Brokhoff, D.D., pastor, all the Brotherhoods of the Georgia-Alabama Synod will be hosts. There are 23 men's groups in the synod with a membership of nearly 700. It is hoped that all of these groups will be represented at the convention, even though some of them are not members of the Brotherhood.

Officers of the Georgia - Alabama Synod Brotherhood include: Mr. Gruber, Atlanta, president; C. R. Kraus, Atlanta, vice president; Peter Rhyne, secretary; E. P. Berry, Cullman, Ala., treasurer, and J. H. Cornwell, Americus, member of the executive committee. Those men together with the Brotherhoods of the synod are actively supporting the Atlanta Convention Comimttee in entertaining the convention.

The Georgia-Alabama Synod Brotherhood as well as the Atlanta Convention Committee welcome you all to the convention!

Convention to See the Results of Home Missions

Delegates and visitors attending the Brotherhood convention will have abundant evidence of the effectiveness of home mission activity. Of the nine ULCA congregations in the Atlanta area, six are missions, all organized since 1948! In the Georgia-Alabama Synod 14 missions out of the total 45 congregations have been established since 1945. Some of the most attractive church architecture may be seen not only in the convention church but also in the mission congregations in Atlanta and in the synod. Opportunity will be given to worship in these various churches on Sunday, Sept. 26, in connection with

J. H. Oetgen, Co-Chairman
Atlanta Convention Committee

the convention. A complete schedule of pastors preaching and the congregations will be available to delegates and visitors.

Lutheran Male Chorus to Sing for Convention

The Atlanta Convention Committee has arranged with Pastor Charles R. Anders, associate pastor and minister of music at the Lutheran Church of the Redeemer, to have a 40-voice male chorus to sing for the convention. Members of Brotherhoods and choirs of the Atlanta churches will make up the chorus. Pastor Anders is a graduate of St. Olaf College, where he sang in their famous choir, and he is a graduate of Hamma Divinity School, Springfield, Ohio. He began his work at Redeemer on June 1, 1954.

Last call! Visitors always welcome at the Atlanta convention.

Message from Headquarters

by EARLE W. BADER

Brotherhood Sunday — October 17

Calling All Brotherhoods to Double Their Membership at Our 36th Anniversary Services

"Time For Decision" will be the challenging theme for the 36th anniversary observance of Brotherhood Sunday on October 17. This theme will take on a significant meaning as our congregational Brotherhoods strive to double their membership by the end of this year.

The following suggestions by the Stewardship Committee were unanimously approved by the ULCA Brotherhood Executive Committee.

1. That the 1954 Brotherhood Sunday services shall be the occasion for a church-wide effort to enroll new members in each congregational Brotherhood.

2. To make this plan effective the following materials will be provided:

(a) Poster for each church to publicize the Brotherhood Sunday service.

(b) Brotherhood Sunday Program. This program will include an invi-

ation for all of the laymen not actively affiliated to unite with their congregational Brotherhood. After the new men have signified their intention to unite with the Brotherhood they should be formally received into membership as a group. Each new member will then pay his 1954 ULCA and synodical Brotherhood membership dues.

(c) Registration cards will also be available for each layman at the service to report his name and address for the local secretary's record.

(d) Duplicate report blanks will be provided for the synodical treasurer and Brotherhood Headquarters. These blanks are needed to transmit the additional dues, and to prepare the LUTHERAN MEN stencils.

(e) Each new member will receive three complimentary issues of LUTHERAN MEN.

We will report in LUTHERAN MEN the number of new members received by each Brotherhood at their service. Special recognition should be given to those Brotherhoods which double their membership on Brotherhood Sunday, October 17.

Arrange Your Program Now!

The 1954 Brotherhood Sunday packets were placed in the mails on September 1, in ample time to arrange your Brotherhood Sunday observance.

The success of your Brotherhood Sunday service will depend upon the whole-hearted cooperation of your pastor and men's group. Your Brotherhood officers should meet with their pastor and representatives of church council and arrange a challenging program to include several brief talks by your Brotherhood members on some phase of Brotherhood work. Many pastors will wish to preach a special sermon, and while this is very desirable, an opportunity should also be given to the laymen to participate in the service.

You can avoid disappointment by inviting your guest speakers now.

Some Brotherhoods may find it desirable to arrange a Brotherhood Sunday program that will have a more specific appeal to their groups. It is with this idea in mind that we respectfully submit the following program suggestions:

The Theme Hymn —

"Once to Every Man and Nation"

(This hymn can be sung to any tune with a meter 8, 7, 8, 7, D.)

"Once to ev'ry man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new messiah
Off'ring each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they have denied.

By the light of burning martyrs
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet the scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

Additional Hymns

"Soldiers of Christ, Arise"
"The Church's One Foundation"
"Rise, Ye Children of Salvation"
"Onward, Christian Soldiers"
"The Son of God Goes Forth to War"
"A Mighty Fortress Is Our God"
"Lord, Speak to Me, that I May Speak"
"Hail to the Lord's Anointed"
"My God! How Wonderful Thou Art"
"Christ for the World We Sing"
"The Sign of the Cross and the Heart"

Psalms

63, 96, 84, 46, 98, 90, 91, 100, 103, 118, 145

Scripture Lessons

Ephesians 3:13-21
Luke 15:11-32
Zechariah 4:6
John 9:1-7
Psalm 40:8
Deuteronomy 10:12-21
Matthew 22:34-36
Romans 12
Ephesians 6:10-17
St. John 15:1-16
I Corinthians 16:13
I John 5:4
I John 4:7-21
Matthew 4:18-22

Subjects for Addresses

"Christ Calls Men"
"Pages of Power"
"Restore the Lost Sheep"
"Advance — O Church of God"
"Serve With Joy"
"Faithful Men"
"Forward with Christ"
"The Brotherhood, Its Purposes and Program"
"Sharing the Wealth"
"The Brotherhood Objectives"
"A Serving Manhood"
"The Brotherhood, a Field of Service"
"Onward, Christian Soldiers"
"Laymen Witnessing for Christ"
"Our Call to Service"
"Victory Through Christ"
"Brotherhood Loyalty"
"Rebuilding for Christ"

Topics for Five-Minute Talks

"Our Brotherhood —
a. Its accomplishments
b. Program for the coming year"
"Why Have an Annual Brotherhood Service?"
"What the Brotherhood Offers to Our Men"
"What the Brotherhood Has Meant to Me"
"How the Brotherhood Can Best

Serve our Pastor and Congregation"

We invite you to write to Brotherhood Headquarters for additional Brotherhood Sunday suggestions and sample copies of LUTHERAN MEN and literature items for your meeting.

36th Anniversary Offering

A sample of the 36th anniversary offering envelope, with an order blank, has been mailed to the president and pastor of each men's group. These envelopes are to be distributed at your September meeting and will be received with an offering for the promotional work of the ULCA Brotherhood at your Brotherhood Sunday service on October 17.

The anniversary offering will be used to establish new congregational Brotherhoods in all synods of the ULCA.

Your congregational Brotherhood treasurer is requested to forward check or money order payable to the ULCA Brotherhood, Market and New Streets, Bethlehem, Pa., and designated "anniversary offering," not later than October 31, 1954. If your Brotherhood Sunday service will not be held prior to this date may we ask that your members bring their anniversary offering envelopes to your November meeting.

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Last Call to Register for Atlanta Convention!

If you have not registered for the Atlanta convention, do so at once. Banquet, hotel and visitor's registration blanks can be found in the July and August issues of *Lutheran Men*. If you mislaid those copies, write to:

Brotherhood Banquet Committee
P.O. Box 1296
Atlanta, Ga.

Banquet reservations must be made before Sept. 15, and $3.50 must accompany your reservation.

For hotel reservation, write to the Hotel and Housing Committee, using the same address as above.

●

Boy Scouts

by GEORGE A. EICHLER

Outdoor Eagle Scout Court

Seven outstanding boys were advanced to the rank of eagle scout at an impressive ceremony witnessed by the writer recently. The court was held at a council camp-fire circle which seemed to be hewn out of the forest, making a perfect natural setting.

Here in the cool of the evening, the bugle announced the approach of the court which was to bestow the coveted eagle badge upon the proud boys in the presence of their parents and a large audience of scouts and friends. The scene was colorful because of the presence of so many boys

in the uniforms of cubs, scouts, and explorers. Small boys and girls and pets, mostly dogs of all descriptions, were present in considerable numbers.

A feature of the court was a narration of the trail of scouting given by an experienced scout to a cub as the two sat on a log before the audience. As the story unfolded, a cub, tenderfoot, second class, first class, star, life and eagle scout appeared and demonstrated some activity of his particular rank. It impressed upon the scouts and others in the audience the worthwhile requirements of scouting.

The presentation of the badge is always impressive. The parents, the boy and his scoutmaster beam during the pinning ceremony and as congratulations are received. As the boy signs the eagle register the audience gives him a hand which he will remember for a long time. Even Joe, the camp's pet crow, was impressed and felt compelled to participate. No doubt imagining himself an eagle, he swooped over the assemblage and dipped low before the speaker, a ULC pastor, as he was delivering the charge to the newly made eagles.

Eagle courts are common all over the country but they never fail to impress. Even small boys who are not noted for their ability to sit still almost make it, and parents and other adults sit in almost awed silence. It is a tribute to the scouting program and what it is doing for boys.

As our Lutheran boys wear the eagle balge proudly it should be remembered that next to it should be the *Pro Deo et Patria* award, indicating that the boy has developed spiritually as well as mentally and physically.

Brotherhood in Action

by CHARLES F. BROBST

Publish King's Men Successes ..

A King's Men program for increasing church attendance succeeds whenever it is conscientiously planned and earnestly conducted. No failure has yet been reported.

Nothing succeeds like success. This saying applies to church attendance. When a church service is well attended, others who are not regular worshippers are attracted. A crowded church is the best kind of testimony. It is a powerful phase of corporate evangelism. No one is so untalented or backward that he can't have a part in this type of witnessing.

Such successes should be publicized by the publicity committee. This should not be done in a boasting manner. Our church attendances are never good enough to warrant such an attitude. It should be done as a testimony of our faith to the

rld, for the influence it may have those who are indifferent to their n spiritual needs.

An increase in church attendance uld be made known to the whole mbership of the church by the iling of informative letters or ds. Each week a news bulletin ld be prepared in which comparve figures are given. Graphs are pful. This will interest everyone. will thrill the faithful members l create an interest in others.

News items in the local newspaper ll herald the news that the congreion is alive and active. All publty will serve as an invitation to idents who have put off going to rch. Commentators on local radio ions may be glad to make men- of it. Here is a church service which they will be noticed least visitors. They will feel less conuous and less conscious of their guilt or neglect. The more aloof a person has been to the church, the easier his attendance can be secured in a church well attended than one with a small attendance. He also knows that on such special occasions, there are others equally lukewarm who are present. Birds of a feather do flock together.

Church organizations can help to increase interest and enthusiasm by calling attention at their meetings to the increased attendance on Sundays. Special efforts by such groups to invite the unchurched and irregulars will produce desired results.

A spirit of optimism and enthusiasm in a congregation pervades the membership when the church attendance is increased. The light cannot be hid. The pastor is inspired. The loyal members are encouraged. Friends are won for the church. God is glorified.

NEWS

Proposed Changes Affecting The Brotherhood

The Brotherhood is included in the ommendations for 118 changes in organizational structure of The ited Lutheran Church in America make our church "a more effective rch." The recommendations will laid before our church's 19th bi- ial convention in Toronto, Can- , Oct. 6 to 13.

The series of recommendations, fted by the Commission on Orizational Structure after 18 months of study, was sent to the 667 clerical and lay delegates in advance of the Toronto convention.

The 118 recommendations — all made with the unanimous approval of the members of the commission— reach into every phase of the organizational structure of The United Lutheran Church, whose 2,150,000 members make it the largest Lutheran body in North America.

The recommendations which specifically involve the Brotherhood are these:

Recommendation H-7 — As soon as space can be made available, the offices of the Brotherhood shall be moved to the Lutheran Church House in New York.

The offices of the Brotherhood are presently located in Bethlehem, Pa. In its present location the Brotherhood cannot achieve the needed close working relationship and coordination with other general agencies, particularly the Lutheran Laymen's Movement for Stewardship, which is located in New York.

Recommendation H-8 — The cooperative relationships between the Brotherhood and the Lutheran Laymen's Movement shall be encouraged by the following steps:

1. The formation of a Joint Committee of the two organizations to include the presidents and no less than four other members of each of the Executive Committees of each organization. The executive secretaries of the two organizations shall attend all meetings of the Joint Committee, with voice but no vote. Meetings of the Joint Committee shall be held at the call of the President of the Church as often as needed to develop a mutual acquaintance with the projected work of each organization. A representative of the Executive Board of the ULCA shall be present at all meetings. Representatives of the boards and agencies of the ULCA whose work might be concerned in particular meetings of the Joint Committee shall be invited to be present.

2. The Joint Committee shall, from time to time, work out details of cooperative endeavor along such lines as the members may deem mutually advantageous. Areas of co-operation might include, among other things, the following:

a. An invitation to all committee meetings (Executive, Stewardship, Evangelism, Boy Scouts, etc.) of each of the two organizations shall be extended to a representative of the other organization.

b. A representative of each of the organizations may be invited to be present at each area meeting, rally or conference of the other organization.

c. The publications of each of the organizations may be mailed to the members of the other organization, to the extent that is financially feasible. Each organization may extend publicity to the work of the other via their respective publications.

d. Exploration may occur as to the possibility of joining the efforts of the two organizations in a single Church-wide project, perhaps alternately in Stewardship and Evangelism.

e. Simultaneous meetings of retreats might be worked out, with fellowship and a better inter-organization spirit as the common objective.

f. A number of joint publications each year on a cause of common interest might be attempted.

g. The Brotherhood organization might be used as the distribution medium through which the Stewardship materials could be channeled to the synodical and local congregational groups.

.. The Stewardship Committee of Brotherhood could stress local ouragement of "50 - 50" weekly erings that would adequately sup- t current congregational expenses l would yield the level of giving synodical and ULCA benevo- ces.

his recommendation implies that two organizations should not be rged. They should remain sepa- e entities beacuse they are doing npletely different jobs.

Recommendation H-9—The Broth- ood shall be encouraged to pro- e for additional staff positions as d workers. These staff represen- ves shall be assigned to the task promoting the work of the Broth- ood on a synodical and congre- ional level.

With additional staff personnel the otherhood will be better equipped accomplish its stated objectives.

Speaking generally about all the ommendations affecting the entire e of the Church, the commission d that the "recommendations do in any sense exhaust all oppor- nities for improvements in organi- ional structure, relationships and nctioning of general agencies."

Because the organizational struc- e of the church is dynamic, not tic, the future growth in impor- ce of various phases of the work the church will give birth to the d for restudy and possibly further ision in organizational structure," cluded the commission.

●

Lutherans at Evanston

More than 200 Lutherans participated officially in one capacity or another in the Second Assembly of the World Council of Churches on the campus of Northwestern University at Evanston, Ill., August 15 to 31.

Included in the total were at least 83 delegates from 15 countries, a similar number of accredited visitors, a score of consultants, a dozen youth consultants, several fraternal delegates, and a number of staff members.

They represented over 46 million members of the 36 Lutheran Church bodies in 18 countries which are affiliated with the international agency. Lutherans compose about 28 per cent of the World Council's 168 million Protestant and Orthodox Christians.

●

New Steps Urged on Lutheran Unity

A new and "perhaps more specific approach" to other Lutheran church bodies in America "looking forward to possible union" has been proposed to the United Lutheran Church in America by its Commission on Organizational Structure.

In its report to be submitted to the ULCA's 19th biennial convention at Toronto, Canada, Oct. 6 to 13, the commission said:

"The Commission on Organizational Structure wonders if the time may not have come for another and perhaps more specific approach to one or more of our sister Lutheran bodies in America looking forward to possible union."

It cited a resolution presented to

the church's 1948 convention at Philadelphia by the Special Commission on Relations to American Lutheran Church Bodies, which declared "the United Lutheran Church in America hereby declares to all the bodies now constituting the National Lutheran Council its desire to merge with all or any of them in organic union."

The report, signed by Dr. Franklin Clark Fry, president of the church, as chairman of the commission, was unanimously adopted by the 1948 convention.

●

Maryland Synod

The 34th annual convention of the Maryland Synod Brotherhood, held in the Church of the Abiding Presence at the Lutheran Theological Seminary, Gettysburg, Pa., was attended by 95 delegates and visitors.

The opening devotions were in charge of members of St. John's Brotherhood, Hagerstown. President Harris Frock, Westminster, welcomed the assembly and conducted the business sessions.

The election resulted in the present officers being retained for another term, and are the following: President Harris Frock, Westminster; First Vice President Alfred Rasch, Alexandria, Va.; Second Vice President Kemp Wilkes, Hagerstown; Secretary William Flohr, Westminster; Treasurer John Shaw, Frederick; Statistical Secretary Ralph Keister, Arlington, Va.; and Pastoral Advisor, the Rev. R. S. Shanebrook, Manchester. Members of the executive committee, from the four districts, are: John Nordberg, Washington; E. F. Sheilds, Baltimore; William Gower, Western District, and Howard Gross, Central District. Dr. Frank Fife, president of the Maryland Synod, was the installing officer.

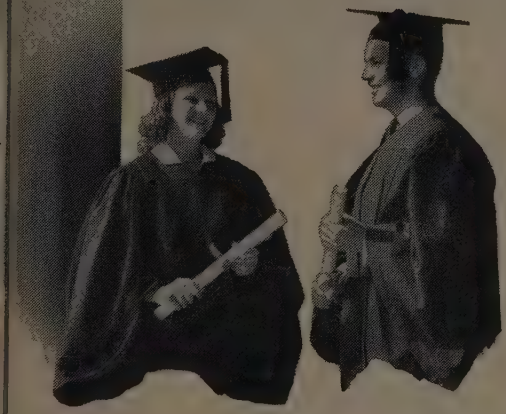
The Holy Communion was celebrated and administered by the Rev. Mr. Shanebrook; the Rev. G. S. Bowden, Funkstown; the Rev. F. W. Klos, Martinsburg.

The afternoon devotions were led by Zion Brotherhood, Williamsport. Merwyn Fuss, president of the ULCA Brotherhood, was in attendance and he presented Earle Bader, executive secretary of the ULCA Brotherhood, who spoke on the work of the Brotherhood and the program for the national convention to be held at Atlanta, Ga., Sept. 23-26. President Fuss stressed the important work of the church that can only be done by the men and much more effectively by the Brotherhood; therefore we need to double our present membership.

Pastor Bowden spoke on the convention theme, "Facing the Future With Christ." He declared that life goes on in sadness and uncertainty and sometimes becomes monotonous but that there is a bright future because of the promise of Christ, "Lo, I am with you alway, even unto the end . . ."

Dr. Harold Dunkelberger, of Gettysburg College, spoke to the 100 persons attending the banquet in the evening. He followed the theme of the convention in his talk,

"...to aid the Lutheran Church in extending the Lutheran faith..."



So begins Article I of Lutheran Brotherhood's Articles of Incorporation.

One of the best examples of LUTHERAN BROTHERHOOD'S part in extending the Lutheran faith is the granting of scholarships to worthy Lutheran college students and seminary graduates. To date, 137 college scholarships of $300.00 each, a total of $41,000.00, have been awarded to junior students of 29 selected Lutheran colleges as well as 41 Lutheran scholarships of $1,000.00 each to Lutheran Theological Seminary graduates. This is just part of the "*Lutheran Brotherhood Story.*"

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pointing out the life of St. Paul, who forgot the things behind and looked forward to the high calling which is in Christ. The speaker was introduced by Harry O'Brien, chairman of the program, and the closing prayer was given by Pastor Shanebrook.

—William J. Flohr

●

A Future in South America

"South America is the continent of the next two or three generations," Dr. Paul C. Empie, executive director of the National Lutheran Council, told the second Latin American Lutheran Conference at Petropolis, Brazil. "The tempo of history has increased so fast that developments which took 100 years in North America may take place in South America in 25 years."

He assured delegates from all parts of South America of the wholehearted support of Lutheran Churches in the United States. "We are ready to help but not to push our help where you don't want it. We desire to help as brothers."

Dr. Empie observed that now on his third extensive trip through South America he was cheered by signs of growth and strength among Lutheran churches and missions.

●

Record Number of Delegates

A record number of delegates has been certified for the 19th biennial convention of the United Lutheran Church in America at Toronto, Ont., Canada, Oct. 6-13.

Dr. F. Eppling Reinartz, church secretary, said 667 clerical and lay delegates have been elected by the 32 constituent synods. They include 329 clerical delegates, 329 lay delegates, two clerical and two lay observers and five representatives of affiliated churches.

"This is the largest increase in the delegates, total of any biennium in our church's history," Dr. Reinartz said. "It exceeds greatly any increase predicted on the basis of the normal growth of the past biennia." There were 624 delegates at the 1952 convention at Seattle.

●

Latin America Seminary

Plans to establish a Lutheran Theological Seminary in Latin America to train candidates for the ministry in the Spanish language were endorsed at the second Latin American Lutheran Conference in Petropolis, Brazil.

The seminary will be located at Manuel de Pinazo, a suburb of Buenos Aires.

While basic courses in the four-year curriculum will be in Spanish, other courses will be offered in German, Hungarian, Slovak, Estonian, Latvian, English, Swedish, Danish and Norwegian.

●

Pension Allowance Increased

An increase of from $50 to $100 in annual pension allowances for minor children of retired pastors has been approved by the Executive Board of the United Lutheran Church in America.

(continued on page 29)

YOUR Lutheran HERITAGE

NTEGRITY . . . *To stand for that in which we believe* . . . THEN . . . Now . . . Tomorrow!

"Here I stand. I cannot do otherwise. God help me. Amen!" — Martin Luther in his famous trial before the Diet at Worms in 1521.

uther's glorious decision at Worms is a part of our Lutheran Heritage. So, too, is his example of courage and integrity which has played such a dominant part in all Lutheran activity . . . then and now.

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The Congregation and Inter-Denominational Community Programs

by WALLACE E. FISHER

Author

The author of this month's topic, the Rev. Wallace E. Fisher, is pastor of Trinity Lutheran Church, Lancaster, and a member of the boards of the Lancaster Council of Churches and the Family and Children's Service. During 1947-52 he was a professor of history at Gettysburg College and pastor of the college church in Gettysburg. Pastor Fisher has spoken widely in interdenominational circles. He served as "Chaplain of the Week" at Lake Chatauqua, as preacher for the Cincinnati Council of Churches and the Syracuse Civic Lenten Association, as Week of Prayer preacher in several communities, as guest preacher on various college campuses, and as stated preacher for the United States Army's Religious and Educational Conference in Germany (1952). He is a graduate of Gettysburg College and the Philadelphia Lutheran Theological Seminary, and holds the M.A. degree from the University of Pittsburgh and is currently at work on his Ph.D. dissertation at the University of Pennsylvania. He served as one of the ULCA's voting delegates at the formation of the National Council of Churches at Cleveland in 1950.

SEVERAL YEARS ago there appeared in that sophisticated magazine, *The New Yorker*, a satirical drawing by Whitney Darrow, which lampooned both clergy and laity. A middle-aged clergyman and his young colleague were engaged in earnest conversation in a well-appointed library. The cartoon caption read: "Meadows, if you want to keep peace in the church there are but two subjects to steer clear of: religion and politics."

In some corners of our Lutheran Church it is indeed true that if one wants to keep peace in the church he had better be silent on the matter of

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To note the growing co-operation between Lutheran congregations and other Protestant churches and decide what is good or bad about such co-operation.

2. To examine some of the community issues which seem to lend themselves more readily to a solution through interdenominational co-operation than through action by a single congregation or several Lutheran congregations.

er-Lutheran co-operation in gen-
l and inter - denominational co -
eration in particular. Fortunately
h the social and theological cli-
te are changing, and we are be-
ning wide-awake to our responsi-
ity.

Basic Reasons for Growing Co-operation

The story of the growth of co-
eration among Christians is jam-
d with satisfactions and disap-
intments, successes and failures,
ion and prejudice, brotherhood
d nationalism, selflessness and self-
ness. It is a story to be read, stud-
, and pondered, but like all great
airs of the spirit it can be set down
bold outline.

Two main forces have fostered
er-denominational co-operation in
nerica and across the earth. The
ing tide of totalitarianism has
own us the error of Protestantism's
nciple of fragmentation. Piece by
ce we have lost great segments of
e visible church to the fanatical
ces of atheistic materialism. Our
feats are legion, and in the face of
em we have begun to recognize

Worship

mn: "The Church's One Foundation" —
lo. 198 C.S.B., or No. 135 P.S.H.
ipture: John 17:1-26
e Prayer
cial Music
mn: "Through the Night of Doubt and
orrow"—No. 201 C.S.B., or No. 137 P.S.H.
oic
mn: "Zion Stands with Hills Surrounded"
—No. 200 C.S.B., or No. 133 P.S.H.
yer, including the Lord's Prayer
ediction
iness
lowship and Refreshments

that "we are responsible for one another." We are coming to see that many people outside our churches are repelled by our fratricidal competition and our attitudes of exclusiveness at the local level.

Secondly, there are evidences that there is a resurgence of New Testament faith among Lutheran laymen and pastors. As "historic" Lutherans, a good many generations of us have rallied to the battle cry, "Back to Luther." We have profited, and we believe that evangelical Christianity has profited by that fact. But there is a deeper cry of late among Christians everywhere: "Back to the church of the first century Christians, who loved each other enough to hold the world together." Through our historical, theological, and devotional excursions into the sources of our faith we are gaining a fresh maturity in our approach to one another and to the people of other denominations. Thus, the forces for co-operation are bearing down upon us from without and rising up within us.

The General Threat to Unity

The picture is not nearly as clear-cut, however, as it appears. An age of protracted tension like ours spawns divisive forces even as it points up the profound need for unity. Nationalism is not dead by any means! It is seething through the length and breadth of Europe and Asia and South America, and it has evidenced some mighty stirrings in Africa, too. Cultures differ profoundly from place to place, and it is not easy for Luther-

ans in Pittsburgh, or Chicago, or Los Angeles to understand their brethren in faraway places. Only a mature faith and patient study will enable us to respond understandingly to their needs. The problem is still more difficult when we try to understand our brethren in communist-dominated territory. What is more, the tremendous task of carrying on the Christian program on a world-wide scale can so occupy our attention that we lose sight of the importance of understanding and co-operating with one another at home.

Certainly no one will misunderstand us. We must enlarge our commitments to the world church rather than reduce them, but at the same time we must accomplish interdenominational co-operation at the local level. Our sense of vital fellowship at home, our learning to love one another in the local community will sober, humble, and enrich us in our Christian faith and make us stronger in our approach to responsibilities in the world church. To put it into a nutshell: if some of us Lutherans find it easier to give a few dollars to Lutheran World Action than to say a good word for Jesus Christ in the local Rotary Club, if we find it more palatable to discuss the plight of the refugees in West Germany than to strengthen the aims and program of our community agencies, then we are the kind of people who strengthen the divisive stand in our world situation.

Specific Threats to Local Unity

The biggest threat to interdenominational co-operation is found right here at home. To be quite plain about it, the problem is more a matter of persons than of doctrines. Few of us possess the intellectual and emotional maturity to stand back and look at ourselves and our neighbors in the light of reality. We live with an idealized picture of ourself, and an exalted or a debased picture of our neighbor. But let us be quite specific. Pastors and laymen often rationalize their ambitions, grievances, and animosities, hide them all behind doctrines, and then inform the parish and the church-at-large that interdenominational co-operation is untenable. The local situation needs to be studied, and key offenders unmasked graciously but firmly. Of course, each of us will look himself over quite closely in the mirror of Christ's perfect righteousness. An honest confession and a change of heart in many of us would work wonders here!

Another aspect of the "personal problem" is evidenced in that segment of the church which does not want "to be bothered." Like children who play only in the safety of their own back yard, these devout but half-grown Christians like to pray and worship and hear God's great truths in the safety of their own cherished sanctuary. But to join hands with fellow Christians and work in bringing some area of community life into conformity with God's truth —never! They simply will not "be bothered." One wonders how they can read Amos anl Micah and Isaiah and listen to Jesus and still keep

eir faith locked in a sanctuary. ese good souls need not so much be unmasked as to be led, guided, rected, challenged, jolted.

Still another aspect of the "per- nal problem" finds its roots in the . of pride. All denominations tend think more highly of themselves an they ought to think. They tend magnify some segment of God's uth and to view it not as part of e whole, but as the whole itself. ur innate pride, set deep in the un- nverted areas of the soul, has been divisive factor since the 16th Cen- y. Of course, this sin of pride is dividual before it is denominational d we must face up to our personal praisal of other denominations if e are to make progress here. Lu- er's explanation of the Eighth Com- andment tells us to speak well of r neighbor, search out his strengths d stress them. That is good coun- for all who aim at honest co- eration with their fellow Chris- ns in the home community.

It ought to be the unbroken prayer every layman and minister that e local, synodical, and national urch leadership may be kept alert the devious inroads of pride—pride person and position. To prefer to "first in a country village rather an second in Rome" may appeal to r natural instincts but it is a bit pagan philosophy which will not anywhere into the Christian frame reference. Wherever we are, and oever we are, we had better keep ert to the terrible sin of pride, nich wrecks more ventures in co- operation than all the dogmas in the world.

Principles for Interdenominational Co-operation

Since local situations differ sharply in respect to pastors' associations, councils of churches, and other inter- denominational agencies, it is well to adopt basic principles to guide us in our interdenominational co-operation.

First, should we co-operate with other denominations in worship and in witnessing? Let us participate vigorously with all who are of a heart and mind to confess, *however they choose to phrase it,* Luther's classic explanation of the second article of the Apostles' Creed: "I believe that Jesus Christ, true God, . . . has redeemed me, a lost and condemned creature, . . . not with silver and gold, but with his holy and precious blood. . . ." Inside this broad frame-work, which recognizes that God in the person of Christ has met the terrible needs of man, and which invites man to act responsively in gratitude and humility — within this broad framework the various denominations can get together to love and to be loved, to understand and to be understood, to give and to receive, to forgive and to be forgiven, to serve and to be served, even as He who began the good work in all of us labors to make us perfect in His own good time.

Secondly, should we take part in interdenominational projects of practical service? Let us participate without hesitation wherever the group al-

lows us and all others to express our religious and social convictions and to act upon them with absolute integrity. To side-step community fellowship, philanthropic ventures, and service organizations simply because they lack a theological foundation is utter nonsense. How will a Christless society learn the will of God unless we Christians testify to and interpret that will?

Finally, in giving help through co-operative agencies our guide must always be that "certain Samaritan" on the road from Jerusalem to Jericho. That is, co-operative help shall not be decided in terms of what men deserve, but in terms of what they need. That is Christ's criterion, and it had better be ours, beginning first with anyone in the home community who has any real need, and reaching thereafter to all parts of the world. Until we get that spirit in us, our brand of Christianity, in spite of splendid doctrines, hasn't a "ghost of a chance" in this bruised, bleeding, broken world of ours.

For Study and Discussion

Make use of the questions listed last month in the assignment, "What Do You Think?"

Suggestions for Action

1. If your community has a council of churches, invite its executive secretary to describe its purpose and program. Ask questions after the presentation.

2. If your community does not have an interdenominational organization, study the advisability of including two or more laymen from each church in the pastors' association.

3. Initiate and/or support a community week of prayer, the world day of prayer, community noonday services during Lent, and community vespers during the summer.

4. Invite the pastor and a key layman from each denomination represented in your community to address your Brotherhood on the faith and practice of their church. Conduct a question and answer period.

5. If no Christian organization in your community is wrestling with the "youth problem," seek to get interested pastors and laymen from all denominations to come together to study and cope with your local situation.

3. To weigh carefully the rules and regulations of our own Lutheran group concerning inter - denominational relationships in the community.

Take Your Choice

Assignment for November (Eleventh) Meeting

The next Brotherhood topic will lend itself to a variety of effective treatments. One of the following plans may be adopted and the necessary committees appointed to carry out the program:

1. Arrange a "town meeting" by inviting three or four governmental officials to be present and speak about their duties. The mayor, a county commissioner, a school board member, a congressman, or a state senator are examples of people who might be invited to speak. If this plan is adopted all members of the congregation should be invited to attend the Brotherhood meeting. One member of the Brotherhood might introduce the topic by presenting a very brief summary of the topic material written by Dr. Harold E. Sponberg, and then introducing the speakers. Time should be allowed for questions and answers.

2. Arrange to have members of your high school debating team discuss the subject, "The Responsibility of Citizens for Our Com-

ty Government." At the close of the ntations a member of the Brotherhood ld present a brief summary of Dr. Spon- 's topic material and lead in a general ssion.

Arrange a panel discussion, using mem- of the Brotherhood and such outside ts as may be available, and asking each ber of the panel to speak briefly on of the questions listed in the topic un- the heading, "For Study and Discus- " Be sure to let as many members of panel as desire to do so speak on each tion. Uniformity and complete agree- t in viewpoint must not be expected. member of the panel should be sup- d with a copy of Dr. Sponberg's topic ial in advance of the meeting. After bers of the panel have spoken, permit members of the Brotherhood to enter the discussion or to ask questions of bers of the panel.

Arrange a visual presentation by ob- ng and projecting some of the films d below or others equally good. Be sure a member of the Brotherhood presents a mary of Dr. Sponberg's topic material r before or after the films have been ected, and plan for a discussion of both topic and the films.

Films on Community Responsibility

om the Encyclopedia Brittanica:

Community	11 minutes
ing the Facts	16 minutes
nging to the Group	16 minutes
m for Discussion	25 minutes

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Political Parties	20 minutes
Understanding the Law	12 minutes
Working Together	22 minutes
From Coronet Films:	
Friendship Begins at Home	16 minutes
How to Get Co-operation	11 minutes
Our Living Constitution	11 minutes
Our Living Declaration of Independence	16 minutes
From Young America Films:	
Discussion Problems:	
The Other Fellow's Feelings	11 minutes
Responsibility	16 minutes
From Christophers:	
Government Is Your Business	38 minutes

These films may be secured through your local library, your local high school or your university. There are many other films; this list is only suggestive.

(continued from page 22)

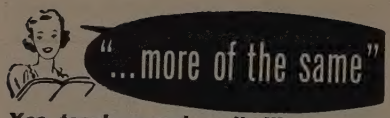
The proposal was made by the ard of Pensions, as a corollary to establishment of minimum pen- ns of $900 for ministers and $450 widows at the 1952 church con- ntion. One hundred and eighteen ldren under 18 years of age are v on the pension rolls of the urch. The new plan will go into ect Jan. 1.

Luther Film Released to World

Twentieth Century-Fox, one of the ding motion picture companies in llywood, will release "Martin Lu- r," the film biography of the lead- er of the Protestant Reformation, in 38 countries and territories throughout the world.

The signing of a three-year contract with Louis de Rochemont Associates, producers of the Luther film for Lutheran Church Production, Inc., was announced in New York by Murray Siverstone, president of Twentieth Century - Fox's international and Inter - American organizations.

Arrangements have been completed or are now in progress for the showing of "Martin Luther" in 52 countries altogether.



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Violence in Colombia

Violence still continues against th Protestant Church in most section of Colombia, the second Latin Ameri can Lutheran Conference was told a its four-day meeting recently in Pet ropolis, Brazil.

The most recent incident occurre in early July and was directed agains the mission activity of the Evangeli cal Lutheran Church, with headquar ters in Minneapolis, Minn., according to Dr. Rolf A. Syrdal, executive o the ELC's Board of Foreign Mis sions.

Dr. Syrdal reported that the latest act of hostility took place in Parpa, a mountain community where the Lu theran congregation has had a firm foundation for some years, this con gregation having erected the first Protestant chapel in the province of Boyaca. The chapel was destroyed by bombs about three years ago when attacked by a mob of more than 100 men.

●

Youngest President

The Rev. Eino M. Tuori, 41, is one of the youngest men ever elected to the presidency of the Finnish Evangelical Lutheran Church, more familiarly known as the Suomi Synod. He is pastor of Bethlehem Lutheran Church in Detroit, Mich., and is scheduled to assume office Jan. 1 as successor to Dr. John Wargelin, who is retiring after serving as president for one term of four years.

●

Last Things

he Christian Hope. By T. A. tonen. Muhlenberg Press. 112 es. $1.50.

n outstanding Lutheran theolo- a discusses "last things" in this me, which contains the Knubel- er Foundation lectures for 1954. iscussion about things to come uld interest Christians at all times, particularly in this year when Evanston Assembly dealt with a ilar theme.

The present study," said Dr. Kan- en, "seeks to adhere resolutely to Word, conceived with Luther as 'Gospel of God, concerning His ,' to abide by the Word even en it contradicts our wishes and ditions, and to be silent when the rd is silent. The aim is to set h in the light of Christ-centered elation what the future holds both individuals and the race, both hin history and beyond it."

Last things" are usually a matter speculation, wishful-thinking and scriptural conjectures. Exactly at can we know and believe about future? What does the Word of d really say about the things that ally concern our death and life to ne? This book gives decisive and nd answers.

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